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dence by Kuenen. He also cites Wellhausen, Colenso, and others as taking the same view. "The unity of the narrative," he says, "is defended with perfect justice by Colenso (*Pentateuch*, vi. App. pp. 66, 67), Wellhausen, xxi. 601 [*Jahrbuecher fuer Deutsche Theologie*], and others; the contrast between vs. 26, 29 (p. 2) and vs. 22, 27, 28, 34 (another source) which Kayser attempts to establish, does not exist, and Knobel's division [and he would doubtless say the same of Dillman's *Com.* pp. 576, 577], is purely arbitrary." See *The Hexateuch*, p. 107.

But how, then, is the narrative to be reconciled with the theory that worship at one altar was neither demanded nor practised in the Mosaic period? No reconciliation, it is replied, is demanded. Its contents show it to be of late origin. Kuenen declares it "an absolutely unhistorical invention formed to defend the doctrine of a unique sanctuary which it represents as completely established and assimilated by the popular consciousness." Wellhausen, Colenso, and all others who assign a late date to the document virtually coincide in this opinion. But might it not be a true narrative? No; it is impossible if the widely accepted theory of the gradual development of the Israelitish cultus be true. Is this, then, all that can be said against it? This is all of any moment, although Kuenen fancies that the silence concerning Joshua and the rôle assigned to Phinehas are significant in the same direction. The story then might be true if the theory be false, and the theory is false if the story be true.

The Lives of the Prophets.

BY DR. I. H. HALL.

PROFESSOR THEODOR NÖLDEKE of Strassburg has kindly sent me a couple of notes on my article "The Lives of the Prophets," which appeared in the last issue of the JOURNAL. They are as follows. Regarding note 2 on page 29, he says:

"Die Redensart **אֵלֶּיךָ חָמַדְתִּי שְׁבִילִי** kommt schon bei Ephraim vor: Moesinger, Monum. Syr. 2, 35, 4 (= Pohlmann, S. Ephraimi Commentar. textus II, 58); dazu **אֵלֶּיךָ חָמַדְתִּי שְׁבִילִי**, Stade: Zeitschrift für alttestamentl. Wissensch. 1886, 198, 2. Es ist erst gebildet nach der *angeblichen* Bedeutung von **חָמַדְתִּי** (עֲלֹקָה),

